Vol. 4.

EPHESVS BACKSLIDING CONSIDERED AND APPLYED TO THESE times, in a Sermon preached at Oxford, in St MARIES, the tenth of Iuly, being the Act Sunday. 1614.

BY
IOHN PRIDEAVX, Doctor of Divinity, and Rector of Exceter College.

IOHN 6.67.
Will yee also goe away?

Roeler 493
IOH!

AT OXFORD,
Printed by Ioseph Barnes. 1614.

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XUM

TO THE RIGHT WORSHIPFVLL MY VERY REVEREND AND WORTHY PATRONE, Dr BODLEY *CANON OF EXCETER AND PARSON OF SHOBROOKE IN DEVON.*

SIR,

BEing over-ruled by ſome friends to print this ſermō, not framed, nor intended to any ſuch purpoſe: my choice was eaſier to whō I ſhould dedicate it. The world ſeeth how much I am bound to you, for the late reall kindneſſe conferred on me. For which, to ſhew my ſelfe thankfull by all honeſt meanes, the leſſe you expect it, the more I hold it due. Our *Saviour* who moſt avoided popular applauſe, *See thou ſay nothing to any man*; miſliked not the *Samaritan*, that *turned back to giue thanks*. And much it were to be wiſhed, that in theſe daies *thankes* would

Mark.1.14. Luk.17.16 Mat.21.12

Mat.21.12. Mat.16.5. Ac.8.18.

ſerue. But ſince *buyers* and *ſellers* haue broken into the *Temple*; *Iudaſes what will yee giue me*, & *Simon Magus offering*, make moſt bargains for *beneſices*. Whereby God is diſhonoured, worthy mē diſhartned, hirelings preferred, good laws deluded, holy things prophaned, the Church ſtained, the people ſtarued. The more remarkable therefore hath been your free dealing with me, & your religious kinſman's M. *Periam's*, with M. *Orford* of our College. If ſuch Patrons might be patternes for diſpoſing the Lordes portion, many in the country might bee better taught, and in our Vniverſities ſooner imployed. My ſelfe with this favour of yours am the more affected, becauſe it comes from my natiue countrey, to which my beſt ſervices were otherwiſe devoted. Beſides, it ſtands with a kind of cō-veniencie (in my deſires at leaſt) that *Exceter College* eſpecially, ſhould bee patronized from *Exceter*; from which it firſt had it's *name* and *Founder*, and for which it hath bred (as by Gods grace it ſhall continue to doe) ſo ma-

many men of worth. Concerning this enſuing diſcourſe, I haue litle to ſay. It muſt ſpeak for it's ſelfe, now it appeares abroad. Iudicious is that poſition of S. *Auguſtine*, *mens liues are as their loues*: whereof *Bernard* giues the reaſon, becauſe *loue* is to the *ſoule*, as *waight* to the *body*, it caries it to his right place, if it bee rightly placed. As long as the *larke* ſoreth vpward, ſhe ſings without danger of the net: but ſtooping to gaze on the fowlers deceitfull glaſſe, ſhe is quickly inſnared. We are all too farre inamour'd with the glympſes of things below; where the Divels ginnes are alwaies in a readineſſe. Our anceſtors *firſt loue* was more wiſely fixed. My ſong therfore hath been, *Returne, returne, O Shulamite, return, returne!* Vhich howſoever may ſound harſh in ſome mens cenſures, yet the better ſort (I truſt) will cõceaue my meaning to be good. *He that runnes in a race* (ſaith S. *Chryſoſtome*) *is not ſo much to eye the ſpectators*, as *the marke*. And *Readers* it cannot meet with more vnderſtãding, then it had *hearers*. Next to Gods

Haud quicquã facit bonos vel malos mores, niſi boni vel mali amores. epiſt. 52.

Amor eſt vis animæ, naturali quodam pondere ferens eam in locum vel finẽ ſuum. Lib. de nat. & dignit. divini amoris cap. 1.

Cant. 6. 13.

Homil. 7. in ep. ad Philip.

glory, and the Churches good, if you accept it kindly, I attaine my ſcope. To whom it is due for *firſt fruits*, from him that aſſuredly reſteth

From Exceter College in Oxford, Auguſt 5.

Yours to diſpoſe in the Lord Ieſu.

JOHN PRIDEAVX.

XUM

XUM

REVEL. 2. 4.

Neuertheleſſe, I haue ſomewhat againſt thee, becauſe thou haſt left thy firſt loue.

THere is nothing ſo dangerous to the eſtate of a Chriſtiã, that travelleth here from *Egypt* to the heavẽly *Canaan*, as *ſpirituall pride & carnall ſecurity*. For ſeeing that *all our life is but a temptation*, (as S.[a] *Auguſtine* confeſſeth;) *great heed muſt be taken*, leaſt *he that ſhoulde grow on from worſe to better*, by his careleſſe negligẽce *fall away from better to worſe*. This was the *Angels* caſe of *Epheſus*, as my * text ſheweth; whõ *he that holdeth the 7. ſtarres in his right hand*, and *walketh in the midſt of the 7. golden candleſtickes*; (that is,[b] *vpholdeth the miniſters of his word*, and *continually ſurvayeth his Churches*, *to repaire defects*) vouchſafeth in this regard to rowſe by an Epiſtle. That ſeeing vnſenſible decaies continued, in time prooue great breaches, ſlyding leades to falling, cooling to be numb'dneſſe, drowſineſſe to ſleepe, ſlackneſſe to defection, indifferencie to ſenceleſneſſe, and a loathing of al religion; *Epheſus* might looke about *from whence ſhee had fallen, and repent*,

[a] *Nemo ſecurus eſſe debet in iſta vita, quæ tota tentatio nominatur, vt qui fieri potuit ex deteriore melior, non fiat etiã ex meliore deterior. lib 10. Confeſſ. cap. 32.*

* Ver. 1.

[b] *Sch. Meyer atu! Marlorat. in hunc locum. Rhem. ſt. Annotat Vtegas in x. cap Apoc. Sect. 14. Ribera ibid. Bulling. conc. 7. ver. 5.*

pent, and do her first workes: least the sudden approach of her Lord, should take her loytring, and by *removing her Candlestick* prevent her conversion.

2 For the clearer passage to the wordes, some difference must bee reconciled among interpreters, who are meant especially by the *seaven Angels*, to whom these *seaven Epistles* are in generall directed. [c] *Alcasar* the *Iesuit*, in his new painted *bulke* vpon this *Revelation*, saies the *bishops*; [d] *Pererius* his fellow (together with some ancients *Arethas*, *Andreas*, *Ansbert*, and *Anselme*,) thinke rather the *people*; *S. Ambrose*, *Haymo*, and *Beda*, ioine both togither: and this is best approved of our *reformed interpreters*. For howsoever the inscriptions be to the *Angels* only, who signifie (according to most) not celestial spirits, but the *Pastors of those Churches*; yet the contents concerne their * flocks as neare as themselues, and therefore in the former chapter we haue, verse 11, *What thou seest, write in a booke, and send to the 7. Churches which are in Asia.* Not that *it is all one to write to the church, & to the head and governour thereof*, (as the [a] *Rhemists* hence would gather, to scrue in, & interest their *Pope* to dispose of all things:) but rather to expresse the [b] ond, betwixt the people and pastor, whose faults he is to reproue, or answere for; and therefore it stands him vpon, to communicate what he receiues. Now this *particular Pastor* here of *Ephesus*, [b] *Lyra* would haue to be *Timothy*. *Ribera* labours to refute that out of *Metaphrastes*; but *Pererius* & *Alcasar* take *Lyra's* part. Others name *Onesimus*, some *Tychicus*. Be it either, or neither, it mat-

[c] *Vestigat arcan. sensus in Apocalyp. Antverp. 1614. lib. 2. Notat. 1.*

[d] *In hoc cap. disp. 2. Foxe, Fulke, Bullinger in hoc caput conc. 6. Viegas in hoc caput sect. 1. Perer. in cap. 1. disp. 15.*

* *In tantum Angelorum nomine Ecclesias catholicas voluit intelligi, vt iubeat Angelos pœnitentiam agere. Aug. in Apoc. Hom 2.*

[a] *In ver. 1 um not. marg.*

[b] *In hunc locum. Comment. in ver. 1.*

matters not, the spirit of God being silent. For the best may grow remisse, and need dayly inciting. As *Ephesus* here, the *Metropolis* of *little Asia*, and glory of *Ionia*, famous amongst the *gentils* for her *situation*, & *temple*, which (as *Pliny* reports) was 220 years in building, famous amongst *Christians*, for *S. Iohns residēce*, and *S. Pauls epistle* vnto them; nay, which our *Saviour* here commends in such ample tearmes, for her *forwardnesse* in *labour*, for her *constancie* in *patience*, for her *zeale in reforming manners*, for her *discretion* in *dismasking heretiques*, whose *constancie, patience, labor*, and that for a right end, *for his names sake*, and that without failing or *fainting*, are ingeminated with good approbation, immediately before my text; may haue *somewhat* notwithstanding, that is out of frame; their friends may oversee it, themselues may scarse perceiue it, which the *flaming eies* of Christ will pierce through to censure, *Nevertheless I haue somewhat against thee, because thou hast left thy first loue.*

Vid. D. Ioach. Vadian. in epitom. 1. Nat Hist. li. 36. cap. 14. Euseb. lib. 3. Hist. eccles. cap. 18. Baron. Annal. Anno Christ 98. ver. 2. ver. 3. Chap. 1. v. 14.

3 As though with his beloved spowse hee had thus debated the matter. Thinke not, *Ephesus*, but I take notice, of al thy doings & sufferings; thy labours please me wel, I approue thy workes, I pity thy patience, and cannot choose but commende thy discipline; but ô that this first affectiō, were seconded with the like alacritie! for do not I perceiue thy coldnesse in devotion, thy carelesnesse in preaching, thy slacknesse in performing any deed of charity? Hast thou not began in the *spirit*, and now art sinking *backe* to end in the flesh? *Ephesus*, I loue thee, and therfore may

not sooth thee; much good (thou seest) I speake of thee, yet *somewhat I haue against thee.* I *remember* the *kindnesse of thy youth*, it was hartie and thorow; but time hath cooled it, & thou art growne remisse. My *left hand is vnder thy head*, and *my right hand doth imbrace thee, I dayly stay thee with flagons, and comfort thee with apples*, as thou hast occasion; but thou hast *turned aside* to *the flockes of thy companions*, so that when I come with *my bedewed head, and dropping locks in the night*, to find my accustomed entertainment, saying, *open vnto mee my sister, my loue, my doue, my vndefyled:* thou telleste me, *thy coat is off and thou canst not put it on*; that *thy feet are washt*, and *thou art* loath to *defile them*: such excuses thou hast to put me off, and make me *withdraw* my *selfe*. Whereat though *thy bowels* are sometimes *moued*, yet stirring not to giue entrance as thou wert wont to doe; pretend what thou maist, say what thou wilt, dissemble how thou canst, it is manifest thou hast left thy first heat of affection. And this I take to be the complaint of our wronged heavenly *Solomon*, included in the words I haue read vnto you. The summe is,

Cant 2.6. Ibid.v. 5. Cant.1. 7. Cant.5 2. Ibid.ver. 3. Ibid.v.4.

4. *An Inditement of Ephesus for backsliding and securitie.*

wherein obserue the
1 Exception, *Neuertheless*;
2 Accusation, *I haue somwhat against thee*
3 Fault, *because thou hast left thy first loue.*

A Church militant cannot bee without *Exceptions*; where *exceptions* are to be taken *Christ sticketh not to accuse*; and *accuse* he doth never without a fault. The first

first sheweth *our infirmitie*; the second, *our Saviours integritie*; and the third, *sinnes malignitie*. That wee may be *humbled* in the first, & *directed* by the second, to *correct* the third. Within these bounds I shall indeavour by Gods assistance, and your Christian patience, to confine my meditations. *Hee that hath an eare to heare, let him harke what the spirit saith vnto the Churches*; to the Churches, as well of *Great Brittaine*, as those of *little Asia*. For howsoever wee flatter our selues, our defections are more deepely to be *accused*, and *perfections* as subiect to a *Nevertheless*, the note of *exception* to *Ephesus*, notwithstanding all it's good parts; which falleth here in order to bee first considered, *Nevertheless*. Revel 2. 7.

5 As in arts, so in acts of moralitie; few verities are so generall, that admit not *exception*. If a Church might plead immunitie, *Ephesus* might here stand vpon *our Saviours testimonie*. For are not hir *labours* in *peace*, & *patience* in *trouble* (as *Aretius* well obserueth) once and againe repeated, & commended? Evill men should haue little ease in her, for *shee could not beare them*. Dissemblers should not deceaue her, for shee would *trie them, and find them lyars*. The *beasts that assalted her, she fought with*; the *greiuous wolues* that were prophecied *to enter amongst them*, she indured and resisted. *Iezabel* prevailed in *Thyatira*, *Sardis* had *a name* without *life*, *Pergamus* was tainted with *Balaisme*, and *Laodicea's lukewarmenesse*, was loathsome to Gods stomacke: *Ephesus* notwithstanding escapes all this, nay her hate to the *Nicolaitans* for their *community* *In hunc locum.* ver. 2. 1. Cor. 15. 32. Act. 20. 29. ver. 20. Chap. 3. 1. ver. 14. Chap. 3. 16.

Ver. 6. Lib 1. cap. 27. vid Euseb. lib. 3. hist Eccles c. 26. Theod. Heret. Fab. lib. 3. Ignat Epist 9.

of *wines*, and *promiscuous lusts* (as *Irenæus* and *Theodoret* obiect vnto them) is registred afterwardes as an especiall commendation. What could a man here picke out, that he might iustly censure? who would not esteeme such a Church, to be in the rode way to happinesse? yet when *Christ* comes with his *fanne*, there is *chaffe* found amongst the *wheat*. Much is wel, yet somewhat worse then it was, or ought to be; the good is fostered, the ill excepted at. *Nevertheless.*] Many things might be here gathered for our instruction; one especially from our Saviours *maner* of *reproofe*, which may be a patterne vnto vs all in that behalfe: first to take notice of, then ingenuously to confesse, Gods graces in any (if any bee found at all) before wee be too busie with the imperfections of our brethren. For this puts the faultie out of suspicion of bitternesse in the reprouer, it incourageth men to do more, when somewhat is commended, & keeps them from desperate resolutions, by retaining them in a hope of a possible recoverie. It breeds a loathing of sinne, by ranking it by vertue, whence it's vglinesse is the more discovered, and his iudgement the sharper censured, that imbraceth so fowle a monster, to the blemishing of those good parts, which otherwise might highly grace him. Those that will *fish* for *mens soules*, must looke how they bait their hookes, & too harsh an *increpation* (saith *Gregory*) is like an axe, that flyeth from the handle, it may kill thy brother, when it should only cut down the bryers of sinne. But this I note only by the way, not purposely follow, as not so

Richard. de Sanct victor. Viegas.

Aretius.

Ferrum de manubrio prosilit, cum de correptione sermo durior excidit, & c Curæ Past. part. 2. cap. 10.

ſo neceſſary for theſe ſoothing times; wherein moſt are rather too pleaſing, then piercing. *Epheſus* here ſo commended, and yet excepted at ſo mainely, directs vs more vſefully to this obſervation.

That the beſt Churches may be ſubiect, and are liable to exception.

6 It is vſuall with the *Fathers* to *compare* the *church* to the *moone*, in regard of her viſible changing, like to the others *waxing* and *waning*. But the ſimilitude holds as well, in reſpect of her borrowed light, and ſpotted face; all the beames ſhe reflecteth to the world, are darted vpon her by the ſunne of righteouſneſſe; and yet by reaſon of her vnequal temper in her brighteſt ſhining, ſhe appeareth ſpottie. Her ſelfe acknowledgeth ſo much, *Cantic. 1. 5. I am blacke but comely (O yee daughters of Ieruſalem) as the tents of Kedar, as the curtaines of Solomon.* Wherevpon St *Auguſtine* commendeth this rule of *Ticonius* the *Donatiſt*, which hee calleth, *De permixta Eccleſia*. Whereby (ſaith he) the ſcripture, by reaſon of the *temporall communion*, betweene the *godly* and *wicked*, attributeth that promiſcuouſly to ether, which originally groweth but from the one. *Solomons curtaines* (indeed) *belong to the Church, but Kedars tents are Iſmaels, who may not inherit with the free borne*: yet the *Beloued* conſiſting of both, hath the titles of both, thoſe ſpots will not out, there will bee ſuch a *ſpeckled breed*, as long as the *flockes caſt* their *eyes* on motly vanities, in the *gutters* of this worlde. All the types in holy writ, whereby the Church is ſhadowed vnto vs, moſt evidently

Ambroſ. lib. 5. epiſt. 31. Aug. in Pſal. 10 & 104.

Lib. 3. de Doctrin. Chriſt. c. 32.

ſhew

shew so much. The *floore* hath in it *wheat, and chaffe*, Math.3.12. The *net good fish and bad*, Mat.13.47. See but into the nuptiall banquet of the sonne, is not there one found without a *wedding garment?* Was there not a *Cham* & *vncleane beasts* in the *Arke? foolish Virgins* amongst the *brides attendants? Goates* in the great *shepheards flock?* And in his stately palace, *vessels* as well to *dishonour* as *service* & *glory?* So that, that of the *Angel* to *Esdras*, may here passe for *Canonicall*, *when thou askest the earth, it shall say vnto thee, that it giveth much mold whereof earthen vessels are made, but little dust that gold cõmeth of: even so is the course of this present world*, & the Churches case in this present world. Thus the *Corinthians* were *polluted* with an *incestuous person* and troubled with *Sadducees*; the *Galathians bewitched*, the *Romans*, *Colossians*, and *Thessalonians*, had *hauty spirits*, *brabling sophisters*, *brethren* that *walked disorderly*, crept in amongst them. But what neede I looke back so farre? Appeare there not here amongst these *seaven Asian Churches*, an odious company of *Nicolaitans?* Hath not *Sathan* here his *synagoue* and *seat? Baalam* and *Iezebell*, their Bawds and Panders? Reade we not of *depths* of *Sathan? Names of those*, that make a shew *to liue, without life? Lukewarmnesse*, and *vaunting*, and senslesnesse, among so many especiall commendations? The *fathers* testimonies for this point, are not *sentences*, but *volumes*. It is the maine scope of *S.*[a] *Hierome* against the *Luciferians*, and of *S.* [b] *Augustine*, against the the *Donatists*, and *Pelagians*, to proue that it is a poore pretẽce, to make a *schisme*

Mat 22 11. Gen.7. Mat 25 2. *ibid.* ver 32. 2.Tim 2.20. 2.Esd.8.2.

1.Cor.5.1. *ibid cap.*15. Gal.3. Rom.12.2.16. Coloss 3.8. 2 Thess 3.6. ver 6 & 15. ver 9 & 13. ver.14.20. ver.24. cap.3 1. cap.3 16.

a *Tom.2.Orthodox. & Luciferian Dial.*

b *Tom. 2 Epist. 164. ad Emeritum Donat?. Tom.7 Contra epist. Parmen. lib 3. tom 7. cont. Cresc. gramm. lib 3. cap.37.38. lib.1 de civit. Dei ca. 35. & passim al bi præcipuè tom.7.*

in

in the church, in regard of some dislikes, which might, and should be amended. For at what time was it ever so free, that no *exceptions* could be taken? *As a lylly among thornes, so is my loue among the daughters.* Cant. 2. 2.

Non dictum est (saith S.^c *Augustine*) *in medio alienarum, sed in medio filiarum; It is not said amongst strangers, but amongst the daughters.* The *sonnes* of her *mother against her*, *Ephraim* against *Manasses*, and *Manasses* against *Ephraim*, in one nation; the *father* against the *sonne*, & the *mother* against the *daughter*, in one house; *Esau* strugling with *Iacob*, in one wombe; nay the *naturall man* against the *spirituall*, in the same members. And yet if we would go farther, we may chaunce to meet with ἀνὴρ δίψυχος, *a double-soul'd mã* (if I may so speak) by reason of vnstable distractions in the same minde. To such a *lunacie* are subiect all thinges vnder the moone. Whiles we *dwel* with *Mesech* (as *David* complaineth) some *enimies to peace* wilbe sure amongst vs. There wilbe alwaies, *tares* to be *weeded*, *vlcers* to bee *cured*, *ruines* to be *repayred*, *rents* to be *amended*, *sinkes* to be *purged*, *leapers* to be *cleansed*, *manners* to be *reformed*, *controversies* and *hart-burnings* to be *taken vp* & *composed*. And the reasons for it are diverse; that the *elect* might be *imployed* and *tried*, *Reprobates* left *vnexcuseable*, Gods *strength* appeare in over *weakenesse*, & his *mercy*, and *Iustice*, in such *variety* of *obiects*. Otherwise how should the *Church* be *militant* without an adversary? Or why should it dayly pray, *forgiue vs our trespasses*, if here it might attaine to be freed from all *exceptions*? *Go therefore* (saith the Lord to *Ezechiel*) *and*

Pfal. 120. 5.

1 Cor. 11. 19. Rom. 2. 1.

Zanch. lib. de Relig. Christ. cap 24. thef. 11. Aug. lib. 2 Retract. cap. 18. Cap. 9 4.

Aug Tom 2 ep. 164 ad Emeritum Donatist.

set a mark vpō the foreheads of the men, that sigh, & that cry for all the abhominatiōs, that bee done: not about the suburbs only, *but in the midst of Ierusalem.* For how should *Ierusalem* bee vntainted? seeing of *two men* togither *in the field,* the one should bee *receiued*, the other *reiected*, *of two women grinding at the mill, the one should be taken, the other left.* What place more secure then *our beds?* (as St *Augustine* sweetly amplifieth) yet thence it also followeth, that *of two men lying together the one shall be taken & the other left.* Thus the Church must *beare* those whom she cannot *discerne*; and *lament*, what shee cannot *amend*, shee must not make *a rent* in the *coat* that is *seamelesse*; it is reserued for the *Angels* only at the *last day*, betweene the *sheepe* and *goats* to make a *separation.*

Mat. 24 40.

[a] In Psal 93.

Luk 17.34.

Mat. 13. 41. & 25. 2.

See Bernards separatists schisme and plaine evidences, together with Dr. Hals Apologie against Brownists,

Lib. de Baptist.

Donatus separated for some bad ones in the Church.

Novatus and Lucifer, for want of strict discipline. Audius for some lesser abuses as Epiphan witnesseth, Hæres 70. Marneus de Eccles cap. 2.

7 How then can some fanaticall spirits of our daies, with any shew of reason bee excused (Beloved) who vpon *dislike* of our *discipline*, and some *ceremonies* they fancie not, retire themselues to *conventicles* from their *naturall mother*; where they haue almost, as many sects, as sectaries, one *testifying* (as they speake) *against another*, with no lesse gall, then giddinesse. But these *Saturnine*, and *melancholy-complectioned wanderers* (as *Zuinglius* iustly tearmes them) are fitter for a Physitian to purge, then a Diuine to confute. Their reasons are long sithence answered, by the *Fathers*, against *Donatus*, *Novatus*, *Lucifer*, and *Audius*: I wil touch therefore at them only & so passe along. They reckon vp *disorder* in our *discipline*, *corruption* in *maners*, *superstition* in *ceremonies* & the *vnworthy*

worthie comming of all sorts to the *receiuing* of the *Sacraments*. But these things can only be matter of re proofe, not sufficient, or efficient causes of separation. When *from the sole of the foot*, to the *crowne of the head*, no *soundnesse was found in Israel*, did *Esaiah* fly to rayle, or rather stay to preach? All the *waies* (crieth *Ieremiah*) are *polluted* with the *whordomes*, and *filthy lusts* of *Iuda*; where he continueth notwithstanding to *lament*, not perswadeth to *fosake*. So our *Saviour* balked not the proud *Pharisees*, or poore *Publicans*, that *needed the Physitian*; and St *Iohn* lept out of the *bath*, (as [a] *Irenaus* reports it) not out of the Church wherin he found * either *Ebion*, or *Cerinthus* the hereticke. But the *Church* (say they) *must bee pure without spot or wrinkle*, Ephes. 5. 27. True (saith S. [b] *Augustine*) *ad hoc est electa, non, vt iam sit talis, sed quæ præparetur*. It must striue so here to be, and shall bee so hereafter; but yet it is not; saue onely in desire, and Christs acceptation. So S^t [c] *Bernard* out of S^t [d] *Hierome*, the *Apostle speakes not of the Church which now is, but of that which shall be after the resurrection*. The *end is here expressed, which Christ driues at*, (saith iudicious [e] *Calvine*) *not that which is performed for the Church already*. But doe not the [f] *Prophets* (say they) charge vs to fly *Babylon*, and all the *abominations* of *Antichrist*, least we *bee partakers both of her sinnes, and plagues?* Most true; and we haue done it, not so much by a [g] *locall separation*, as a *necessarie renuntiation*, not of the *good* shee *hath*, but of the *poyson* she *hath added*. Here then commeth their *Hebrew song*, which *they sing in a strange land*, being

Esa. 1. 6. Ierem. 3. Mat. 9 12. Mar. 2. 17.

* *Authors differ in this Relation see Iren. l. 3 c. 3. Euseb Hist. lib. 3. cap. 22. Theod Hæret. fabul. lib. 2. Hieron. in scrip. Eccles. de Ioh. Baronium Tom. 1. anno 74.*

[b] *Lib. 1. Retrac. c. 19 & l. 2. c. 18*

[c] *Sermon. 3. de Fest. omnium Sanct.*

[d] *In Hieremi. cap. 31.*

[e] *In hunc locum*

[f] Esai. 48. 20. Ier. 50. 8. & 51 6. Rev. 18. 4.

[g] *Iunius in lib. singular. præpos. controv. 4. general. Bellar. c. 17. A papatu non Ecclesia; ab Idolis, non templo; à tyrannide, nõ republica; à peste non vrbe, recedimus, planè coalituri quamprimum Antichristum cum pravis humoribus evomuerit. Mornæus de Eccles. cap. 10.*

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ing the maine obiection they alwaies harpe on: If you (say [h] they) might shake off Rome for the *Antichristian leprosie*; whereof shee would not bee *cured*; why might not wee doe the like by you, for the *Babylonish garments*, which yet you retaine as the execrable thing amongst you. The case would proue farre different (Beloued) if these reformers had but the patience to discusse it. For first our refraining, rather then separation, from Romes communitie, was for knowne and convinced abominations, of [i] *prodigious tyranny, manifest heresie, open Idolatrie*, wherevnto wee were *commaunded by the holy Ghost, directed* by the *Fathers*, and *Councils, admonished* by their *owne men*; as [k] *Zanchius* iudiciously proues, and these our waiward brethren cannot choose but acknowledge. Betweene whom and vs, the quarrell is farre otherwise; we say, for things meerely indifferent, they finde very doubtfull and controversiall. Secondly, our reformation was orderly by the Magistrate, authorized by God in that behalfe: theirs tumultuous, as neere to rebellion, as without warrant. For as in Religion, the body is one thing, the skirts, & outward governement another; so in reformation, private profession is one thing, and publique injunction another. Professe the grounds of religion I may and must, either without, or before, or against my Prince; but to reforme in publique government, where something is truly amisse, who giues me warrant? Did the *Israelites* attempt it without *Iosiah*? or *Nehemiah* without *Artaxerxes*? or *Zerubbabel* against *Cyrus*? In those times

[h] *Ainsworth against Bernard Robinson against Dr Hall.*

[i] *Armin. thes. 22.*

[k] *Lib. de Religione cap. 24. thes. 17. 18. 19.*

2 Chron. 34. Nehem. 2. Ezra. 1.

times (indeed) the Prophets propheſied, but built not, they directed, but corrected not. Ever their *harts ſmote them*, in but medling with the skirt of the Lords annointed in this behalfe. Whom if they could not win to redreſſe al abuſes; they helde their duties diſcharged, and the fault transferred on the hinderers; whom they ſtaide to pray for', not forſooke to diſgrace. Whence ariſeth a third difference betwixt our renouncing *Rome*, and theſe mens leaving vs. Wee were never the *Popes ſubiects*, as they were Queene *Elizabeths*, and are now King *Iames'es*. Our forefathers (indeed) acknowledged a certaine preheminence of that Sea; but it was but as a matter of courſe, and curteſie, at moſt of humane conſtitution, not of neceſſity, or obligation by the word of God. And is it al one to ſhake of thy lawful magiſtrate, to whom God ſubiecteth thee, and thy deboſht companion, or whoriſh neighbour, with whom thou mighteſt ever haue ſtood in equal tearmes? Adde to this the incroaching of the Papacy, as much vpon the prerogatiues of cõmon-wealthes, as the liberties of the Church. If the like could be obiected to vs, we ſhould be content to harken. Laſt of al, we were preſſed in Popery to aſſent to their blaſphemous hereſies, and damnable Idolatry; no man might be ſafely ſilent, or refaine in thoſe acts, which were moſt againſt his conſcience. Now theſe men cãnot complaine of the like hard meaſure amongſt vs. The refuſal of conformity brings no mã to the ſtake; it ſtops only in ſome courſes, ſome dangerous private ſpirits, from wrangling about circum-

Zanch. de relig. cap. 24. theſ. 16.

stances; to vnite all against the common aduersarie, that strikes at the foundation. For who ever tooke discipline to be more essential to the church, then *order* in an *army*, or a *hedge* to a *vineyard*, or *proportion* in a *body*, or a *hemme* to a *garment*. An army, vineyard, body, garment, may be, but perfect and wel it cannot be, without these things. Now a discipline they acknowledge amongst vs, but not right. Say it were so, (which they shal never be able to proue) wilt thou forsake thy house, because the wal is mudde? or leaue thy vineyard, because the hedge in some places is ruinous? doth a gueſt invited to a banquet, straight leaue the table in a fume, for the misplacing of a trencher, or napkin, or because some dish is not served in aright? diverse moderate spirits there remaine among vs, who perchãce approue not al our ceremonies, yet runne not to *Amsterdam*, as holding such a remedy more * dangerous then the cause. The disciples of Christ (I am sure) tooke wiser courses, when the brethren had a controversie amongst them about legall Ceremonies, Act: 15. the *Apostles* & *Elders* came together to consult, that *private spirites* might be *tried*, & the *spirits* of the *Prophets subiected* to the *Prophets*. Who if they giue no satisfaction (as to oft it hath fallen out in Popish conventicles) a faction crying downe the truth, and the most, the best, noe posting is prescribed to the *Popes inerrabilitie*; or *separatiõ* allowed, to the wronged partyes; but the Apostles rule is to be followed Philip. 3. 16. First the ground must be searched, wherein the agreement is, & *where-*

to

Dr Hall Decad. 6. Ep. sl. 5.

* *Nulla potest à schismaticis tanta fieri correptio, id est emendatio, quã est schismatis pernicies*, Tertul. de Præscrip. cap. 60.

1. Ioh 4. 1.

1 Cor. 14. 32.

Vid. Pareï Iren. 6. p. 12.

to we *haue already attained*, then followeth walking so far by the *same rule, minding the same thing*. In which walke when we come to the point of parting, crosse waies must not be taken, or schismes raised, but the *perfect* must forbeare the weaker, and expect Gods good pleasure, who *will reveale* in due time (as the Apostle there promiseth) to those that are *otherwise minded*, as much as concerneth his children to vnderstand. Thus *Cyprian* behaved himselfe, in regard of the *Donatists*: who though he dissented from the *Catholikes* in the point of *rebaptization*; yet he forsook not the vnity of those Churches, which censur'd his opinion, to associate himselfe to a company of schismatikes. *S. Augustine* saith, that God permitted him so to fall, that his exãple might more benefit the Church, in *maintaining vnity*, then his Iudgement hurt it, in defending the error of rebaptizing heretikes.

Τῷ αὐτῷ στοιχεῖν κανόνι, τὸ αὐτὸ φρονεῖν. *Ver. 15.*

Vid. Aug. Tom. 7 in Donatist. sparsim per libros sex.

De Baptismo contra Donatist. lib. 7. cap. 49.

8 Thus hee that *bringeth light* out of *darknesse*, maketh scandals, the trial and triumph of his chosen. *Infidels* he proposeth to be *converted by thẽ*, *Heretikes* to be the touchstone of our *doctrine*, *schismatikes* to be the *credit* of our *constancie*, *Iewes* to bee the foile of our beauty; some must be *inuited*, some *excluded*, some *left*, some led on by our even cariage: so many *taskes* are laid vpõ the *few labourers*, who in the Lords great *harueſt* shal ever finde, no lesse to suffer, then do; both scouring them from idlenesse, and ministring matter of conquest, according to that of *S. Augustine*; Opẽ enimies, and false brethren, benefit most commonlie the Church by the providence of God; *Non verum docen-*

Aug. de vera Religione Tom. 1. cap 6.

Idem. ibid.

Ibid. cap. 8. *docendo quod nesciunt, sed ad verum quærendum carnales, ad verum aperiendum spirituales Catholicos excitando.* It was *Lucifer* the hereticks perversenes, that drew *S. Hierome* vnto the stage; the wickednesse of *Iulian* that brought *Cyrill* to write; *Arrius* stirring that cleared the *article* of the *Trinity*, by Great *Athanasius*; *Pelagius wilfulnesse*, that edged on *S. Augustine* to sift and discover so narrowly the frailty of mans free wil. And to touch a little on our latter times, were it not the *Munkes absurdities*, that first set *Luther* a worke? the *Schoolemens mixtures*, and *brables*, that occasioned *Calvin*, *Martyr*, & the rest of our worthies, more closely to sticke vnto the text? Seldome there threatneth a *Goliah*, but a *David* ariseth; or a false heart forsaketh his station, but presently some one or other is readie in the *gappe*. So our *Harding* yeelded vs a *Iewel*, our *Campian* an *Humfryes*, our *Stapleton* a *Whitaker*, our *Martin* a *Fulke*, our *Hart* a *Rainolds*: to spare the modestie of the living, who take the same courses. And I make no doubt, but that *Socinus blasphemies*, *Arminius subtilties*, *Vorstius novelties*, *Bertius quiddities*, shall rather bee an occasion of farther clearing, then shaking the setled truth amongst vs; as the clamours of the *Vbiquitaries* haue beene, for the *sacramẽt*, *grace*, & *predestinatiõ* in the reformed Churches of *Germanie*. Courage, courage therefore (my deare Christian brethren) wee see the *ground* whereon our *lot* is *fallen*. Whatsoever now hapneth, hath beene foretold, and foresampled, and therefore should bee the lesse offensiue, because so well foreknowne. Our taske

taske remaineth, to *gather* with *Christ*, not *scatter* with the *envious*, or separate with the male-content; and when we haue done our best, yet *somewhat* may bee obiected, that maketh against vs. The *accusation* of *Ephesus*, and second member of my text; whereof I will endeavor to gather *somewhat*. Luk. 11. 23.

9 Ἔχω κατὰ σοῦ] by an vsual *Elipsis*, for Ἔχω τι κατὰ σοῦ, *I haue against thee*, for I haue *somewhat* against thee, or to accuse thee of: as both *Beza* and *Camerarius* ob serue. Men may oversee much, or dissemble what they see, or please themselues with the present, or be misinformed by others; but our Saviour deales more roundly, and soundly. I haue (saith he) not a suspicion only, but *somwhat*, as before for *Ephesus's* commendation, so here *against her*. Sweet *Iesus!* art thou become an accuser? wilt thou our only advocate be *extreame to marke what is amisse*? it's *Satans* office to *winnow*; thy prayer was wont to bee, *that the faith of thine might not faile*: and may *somewhat* now incense thee, that hast paid the *ransome for all our sinnes*. But *feare not little flocke*; he that *strikes* wil *heale*. This *somewhat* through his mercy will proue as much as nothing. *Satan* accuseth through malice, to condemne; but Christ through loue, to amend thee. *Non deserit ad pœnam* (saith *Richardus à Sancto Victore*) *sed monet ad pœnitentiam*. His accusations are instructions, his chastisements peace, his *pretious balmes* shall never *breake* our *heads*. As a *Surgeon* being to lance his best beloued child, he long *handleth softly* (saith *Gregory*) *before he strikes*, and then *cutteth* and *weepeth*, & weepeth

In hunc locum, vid. Bezam in Mar. 6. 19. de phrasi Ἔχω κατά τινος. Luk. 22. 31. 32. *In textum.* *In Ezechiel. homil. 11.*

Non parcit, vt parcat, non mi-seretur vt magis misereatur Hieron in Ezec cap. 7. 4

peth, and *cutteth againe*, (as S. *Bernard* feelingly expresseth it;) otherwise *spiring* would bee *spilling*, in such a pleurisy, which cannot bee cured without letting blood; so this *great Physitian* of our soules, will not sticke to reproue *any thing*, where *something* may grow, to set *all things* out of order. Whence I infer, that

The smalest faults in the Church are not to passe vncõtrouled:

No toleration is to be graunted for any thing that is amisse, either in Pastor, or people.

10 As the plague is in the body, so is sin in the soule; nothing sooner infecteth, spreadeth, killeth: being like a bemyred dogge, that in fawning, defileth; speadier then a *graine* of *mustardseed*, from the least *seed* becomming the *greatest amongst hearbes*. Not to quash therefore in the *egge* this *venomous cocatrice*, is to foster it against our selues, till it be vnconquerable; and not to purge the least *leaven thereof*, is to endanger, and corrupt the whole *masse* of goodnesse. In regard whereof, the *walker amongst the Candlesticks*, with the *two-edg'd sword* in his mouth, hath furnished out his prophets to be fit for such a purpose. One hath his *forehead as an adamant, harder then a flint, not to be dismaid at mens prowd looks, howsoever they be hard harted, and impudent*, Ezech. 3. 8. Another is a *fenced brasen wall, not to be prevailed against*, Ierem. 15. 20. And hence grew the resolution of poore silly Prophets, not to favour the least offences, in the greatest persons. *Samuel* is bold with *Saul, Wherefore didst thou evill*

Mat. 13. 31.

in

in the sight of the Lord? 1.Sam.15. *Nathan* with *David*, Vers.19.
wherefore hast thou *despised the commãdement of the Lord*, 2.Sam.12. So *Hanani* to *Asa*, *Thou hast done foolishly*, 2.Chron.16. *Azariah* to *Vzziah*, *It pertaineth not to thee Vzziah, to burne incense to the Lord*, 2.Chro. 26. *Iohn Baptist* to *Herod*, *It is not lawfull for thee, to haue thy brothers wife*, Mat.14. No sinne *in his owne nature*, may passe here for *veniall*; (as the [a] *Romanists* sooth there Popelings;) nay cõcupiscence it selfe, so extenuated by the [b] *Schoolemen*, & pargetted over by the [c] *Iesuits* must here come vnder the lash. For Gen.6.5. is not *exception* taken to the very *imagination of the thoughts*? Doth not *David* acknowledge the *wickednes* of his *shaping*, and *pollution* of his *conception*, Psal. 51? and that *chosen vessell S. Paule*, fiue times in the sixth to the *Romanes*, sixe times in the seaventh, and three times in the eighth, disclaime by the name of sin our *originall corruption*? What fault more pardonable in these our daies, then the *remisnesse* of a father to *vntoward children*? Or the carefulnesse of a *yong man*, to hold his owne? Or the *forwardnesse* of a *man of parts* to purchase preferment? Yet *Eli* smarted for the first, and the *yong man* in the gospell (otherwise commended) was touched by our *Saviour* for the second, and the *gall* of *Simon Magus* was brokē for the third. The reason whereof is pregnant. The commandement is peremptory against al (as the *Apostle* vrgeth it) *thou shalt not lust*. Now a botch is never cured, as long as the coare remaineth. Excrements grow in dead carcases, while the humour lasteth. And the fire increa-

Vers.9. Vers.9. Vers.18. Vers.4.

[a] *Bellar. lib. 1. de Amissione grat. & statu peccat. cap. 9 & seq.*
[b] *Thom 1.2. q. 85 ar. 3. Bonav. in 2. Sent. d. 32. q 1.*
[c] *Bellarmin. de Amiss. grat. & statu pecc. lib. 5. cap 5. Greg. de Valent. in 1. 2. q 82. disp 6. q. 12. punct. vnico*

1.Sam 4.18. Mar.10.21. Act.8 23. Rom 7 7.

Scintilla erat Arrius &c. lib 3. Comment. in Galat. c. 5.

ſeth, as the fuell is miniſtred. *Arrius* was but a *ſparke* in the beginning, (ſaith *S. Hierome*) but being not thē troden out, it coſt the world a groane to quench his hereſie. *The leaſt crany or hole vnſtopped* (as *S. Chryſoſt.* well adviſeth) *is ſufficient to ſinke the largeſt ſhip.* Wilt thou then except at a *moate* in thy *brothers eie*, & canſt thou favour a ſinne to feſter in his converſation? *Vnhappy friendſhip* (ſaith *Carthuſian*) *quæ illum quem diligit tacendo tradit diabolo*! God ſaue every good Chriſtian from ſuch a friend, who by ſoothing & forbearing, will damne his ſoule! He betrayeth therefore his brother, that fauoureth his eares, to breake his necke; ſeeing *ſomewhat vncontrolled*, may grow to *any thing*, and one *divel finding entrance to an houſe ſwept & garniſhed, will quickely get a company farre worſe then himſelfe.*

In cap 2. Apoca Vſ. 1.

Mat. 12 45.

11 If then no fault, in a Church, in a family, in a private perſon, in ſubſtance or circumſtance, whether it be much, or *ſomewhat*, muſt be ſuffered vnchecked; what impudency armes our adverſaries the *Papiſts*, to mention a *toleration* of their *ſuperſtition*, eſpecially amongſt vs, whoſe eies God hath ſo farre opened to ſee their abominations? Hath the Lord ſo mercifully freed vs from this *ſpirituall Egypt*, and ſhall we againe be longing for their *pepons* & *onyons*? Hath hee enlightned vs ſo clearely by the *lanthorne* of *his word*, not to make vſe of it our ſelues, but to ſee how groſſely our adverſaries are miſled to croſſe it? It cannot be the conceite of a true Chriſtian, to be ſo falſe-harted to his Lord & maſter. If *Baal* be God, profeſſe

it wholely; but if the *Lord be God*, cursed be such halting. A *plow* of an *Oxe* and an *Asse*, a garment of *linsy-wolsie*, *mermaides* halfe fish & halfe flesh, *Centaurs* halfe horse and halfe man, are monstrous and abominable in his iealous affection. *Whē the Lord thy God shal bring thee into the land* (saith *Moses* to *Israël*) *whither thou goest to possesse, thou shalt make no covenant with the people thereof*, but downe with their *groues*, and *burne* their *Images with fire*: *no mariages* must bee made betweene them, and Gods people: and reasons are given; *It will turne thy children to serue other Gods; It will bee a snare vnto thee.* And did it not proue so, to *strong Sampson*, to *wise Salomon*, to *vxorious Achab*, to all that ever were drawne to this indifferēcie? It is not for nothing then, that *Esay* and *Ieremy*, were so earnest with *Israël*, to sever themselues from *Babylon*. *S. Paul* with the *Corinthians*, not to *beare* the *yoke* with *vnbeleevers*, *Saint John* with al, not to afford as much as an *ave*, *good day*, χαίρειν. *or good night* to an obstinate heretike. And not to tire your patience with examples in this kinde; the very *boyes* of *Samosatene*, *solemnely cast into the fire a tennis ball*, *in the midst of their market place* (as *Bellarmine* himselfe relates out of *Theodorit*) because it had but *touched* the *foot of the Asse*, whereon *Lucius* rode, their *hereticall Bishop*. But what neede I instance in Christians? The heathens themselues haue been ever scrupulous, not rashly to allow of such a blending, or mixture of religions. It is the ancient latin of the old law in *Tully*, *Nemo habessit deos novos & advenas, nisi publicè adscitos*: private mē, must submit themselues, to publike con-

Deut. 22. Ver. 11.

Deut. 7. ver. 1. & seq.

Exod. 23. 33.

Esai. 52. Ierem. 51. 2. Cor. 6. 14.

2. Ioh. 10.

Bellar. in Praef. ad primam controvers. lib. 4 episc. cap. 14.

Lib. 2. de legib.

conformity, *new Gods*, and *strange Gods*, must come in vpon examination. In regard whereof *Atilius Regulus* by a decree of the *Senate* (as *Livie* testifieth) was to gather all bookes of Ceremonies, at a certaine day, to stoppe variety of religions. So *Herodotus* reports, that the king of *Scythia* slew *Anacharsis* the Philosopher, for worshipping the *mother* of the *Gods* after the *Athenian* maner. *Heliogabalus* (indeed) with *Adrian*, and some other Romane *Emperours* (as *Lampridius* records it) commanded all maner of worship in one Temple; but it tended to no other purpose, thē the like stratageme of *Iulian* the *Apostata*, who gaue heretickes freedome amongst right beleeuers, not that he cared for either, but that by their mutuall distractions, he might destroy both. *Tum enim reddidit Basilicas hæreticis* (saith *S. Augustine*) *quando templa Dæmonijs*. Such a good commoditie came by the *toleration of heretikes*, that they that could endure it should *take Devill and all* for company. Excellent therefore is S. *Basils* resolution to the *President* of *Valens* the *Emperour*; *Those that are throughly seasoned with true religion will rather suffer all kinds of death, thē giue way for the altering of one syllable*. A man would thinke that there were but small difference (it is but a little *Iota*) betweene ὁμοίῳ & ὁμοίῳ, yet the *right beleevers* could never be brought, (as *Theodoret* witnesseth) either to omit the one, or admit the other. *Sylvanus* & *Eustathius* boldly told the *Emperour* himselfe (it is recorded in the 5 booke and 24. chapter of the *Tripartite historie*) *Power thou hast (O Emperour) to pu-*

Lib.25.

Lib.4.

In Heliog & Adrian. Iuvinian. Socrat lib.3.cap.21. Valens Arianus Theod l.4 c.22 Nicephor. libr. 10.cap.32.

Epist.166.

Theodoret. lib.4 cap 17.

Lib.2 cap.18. & 19 & Hist. Tripart.lib.5. cap 21 33 Vid Bellar. de Iust.l.3.c.19.

punish vs, but never to drive vs from the tenents of our forefathers. To adde politike considerations, I list not. The world seeth how little, *Polonia* and our *nearer neighbours* haue gotten, by practising this *Alcoran Divinitie* of tolerating divers religions. which howsoever *Parsons*, with others of our *homebred vipers*, in their diverse *supplications* to *His Maiestie*, haue presumed most impudently to *plead for*: yet *Weston* their owne man, most earnestly detests it; [a] *Stapleton* rayles at [b] *Bodin*, for but mentioning such a *libertie*; the *Rhemists* conclude out of *Cyprian*, and *Hilarie*, vpon the 4th to the *Ephesians*, that it is not to be endured. And marke but *Bellarmines* owne wordes (who is of the same opinion, in the 19th Chap. of his booke *de Laicis*) *Catholici non patiuntur in suo grege vllos, qui ostendunt vllo signo externo, se favere Lutheranis.* The *Catholickes* (saith he) *doe not suffer any in their flocke, that shew by any outward signe, that they doe but as much as favour the Lutherans.* And would they expect that of vs, which they themselues professe, to be impious to aske, and irreligious to grant? or should wee endure such impudēcie, that offereth to propose that which supposeth vs to be *Atheists*? What doe they then but betray religion, and expose themselues to al sides hatred, who in such a case, but stagger, or expresse not themselues? If therefore *thou bee on our side*. tumble out the *Roman Iezebel* at the *window*, howsoever shee be painted. *Babylons* brattes must not be dandled but *dasht against the stones*. *Phynea's* zeale, *Iehu's* march, *Iosiah's* resolution, *Luther's* heroical spirit, haue ever best

[a] *Azor. 2. & 119.*

[b] *Lib 2. de Triplic homin. offic. cap 14.*

[a] *Promp. Cath. ser. 6. post Pasc.*

[b] *Lib 3. Polit. cap 7 Vers 5.*

Psal. 137 9.

pre-

prevailed against the *mysterie* of *iniquitie*. For who finds not that *Rome* is as a nettle? it stings where it is gently handled; and provideth *powder*, and *poysoned knives*, where she is not manacled. The voice of more then man, and lowder then a trumpet, is therefore necessarie for you (fathers and brethren) in these dãgerous times; to be inquisitiue for the truth, and to speake home, and resolutely, that *somewhat* be not defectiue, through our default. Hath God enioyned vs to be *watchfull Pastors*, and shall we *sleepe*, or *fly*, or *take no notice*, when the wolfe commeth? Are we *seers*, & shall we winke at any thing? Especially seeing that a
1 King. 18.44. *cloud rising from the sea, but as bigge as a mans hand*, may soone *overcast* the *heauen*, and procure a storme; & a few runagates comming from beyond the seas, may quickly infect a whole country of weaklings, never forestalled by true grounds, but naturally caried to sensualitie, and superstition. Who if they dare set foot sometimes in such places as this is, (for where will not the Devill intrude, and his impes follow?) to the intangling of some *vncatechis'd giddie-braines*, with shewes of learning, and counterfeit antiquitie; let vs haue *somewhat* against them to nip them in the
Psal. 58. bud, that *ere ever their pots be made hot with thornes, so indignation may vexe them, as a thing that is raw.*

12 Last of all, for the rest of you (my brethren;) If *somewhat* may not bee amisse, but all meanes must be vsed, for the redresse thereof: suffer your selues to be led with all alacritie, and meekenesse, either by the gentle, or rough hãd of those, that are your teachers.

You

You must not thinke (with *Ahab*) that *we trouble Israel*, when wee permit you not to settle on the least dregs of your sinnes; or to cry out with him, when we speake plaine vnto you, *hast thou found me O mine enimie?* Franticke man! because I tell thee the truth, am I become thine enimie? art thou so possest, that when thy Saviour comes to free thee from *legions*, wilt thou exclaime outragiously *what haue I to doe with thee, thou Iesus, thou sonne of the most high God?* I should sticke on this point (Beloued) which is a great stop to the progresse of the Gospell. For, when the preacher brings the *words of the wise*, you come not provided with the *eares* of the *attentiue*. Every learner will be a censurer, and an offender, a corrector. All are gone out of the way, there is not one that doth good no not one, and yet (as the Lord complaineth by his Prophet *Hosea*) *no man must striue, or reproue another*, for the people are as *they, that striue with the Priest*. And is not this a iust cause, why (as here hee taxeth *Ephesus*) so our Saviour in like manner should *haue somewhat against vs?* And because wee may presume to expostulate with the *Iewes* in *Malachi*, *wherein* and *wherein* doe we so much transgresse? Let mee thrust into this *great harvest* a little farther *my sickle*, to remember our naturall dulnesse with a *therein* and *therein*. *Atheisme* and *flatterie* are eminent in the Court; *therein* our Saviour *hath somewhat against vs*: *sacrilege* grats the *Church*, *symony* is forced vpon the *ministery*, *therein* and *therein* our Saviour hath *somewhat against vs*. In the whole commonwealth when

1. King. 18. 17

1. King. 21. 20.

Mar. 5. 7.

Hosea. 4. 4.

Cap. 1. Vers. 2. 6.

vsury growes a vocation, drunkennesse and whoredome, the practise of good fellowship, stabbing and swearing, a note of resolution, oppression a kinde of Iustice, & tythes the preachers portion, the demaines of such men, who commonly are worst affected to Church or religion; be not *herein* and *herein* many *somewhats* which our Saviour may most palpably vrge against vs? *Ieremie's booke*, & *Ezechiel's role written within and without*, cannot containe the particulars I might here descend vnto. *Somewhat* might bee had against husbands, that suffer their *wiues*, and *children*, to be *recusants* when they themselues can strain to professe any conformitie. *Somewhat* against *wiues*, who commanded to *harken at home*, will needes bee teachers abroad, being *Antichrists* chiefest factors, to vent his superstitions; who should be as the *fruitfull vine vpon the house*, but proue the *twining Ivy* that plucketh downe the wall. *Somewhat* against Magistrats, and Officials, who are lukewarme, or *falsehearted* in Gods cause, to the deluding of good lawes and increase of superstition. *Somewhat* against reformers, who busying their tongues most commonly in things that pertaine not to them, disable themselues through faction, to doe good in greater matters. Beloued brethren, *paritie* is not *puritie*, nor the *wisest preaching*, the wrangling about *ceremonies*, nor the vilifying of faulty ministers, the profitablest lesso the ignorant people can heare, zeale may run without discreation, and doe more hurt then good. Then straine at *gnats*, and tyth *mint* and *cummin*, whē thou hast

Cap. 36. 8.
Chap. 2. 1.

1. Cor. 14. 35.

Psal. 128. 3.

haſt reformed *the greater breaches of the law*. And here if I ſhould goe further, more might bee had againſt ſacrilegious hypocrites; who pretend *purging* and intend pilling; who are ſweeping Gods houſe, and prying into every corner, not to reſtore the *groat* that is loſt, but to take away the *penny* that is left. *Achan's ſtoning*, & *Belſhazzar's dome*, & *Iudah's hanging* might leſſon theſe men ſufficiently, from ſuch dangerous medling with conſecrated things: whereto the olde *embleme*, may ſerue for illuſtration; if thou *ſnatch* frō the *Lords altar*, with the raveuous *Eagle*, but a gobbet of a *ſacrifice* to *cramme* thy *young ones*, ſome coale (perchance) may ſtick vnto it, which brought to thy neſt, will ſet all on fire. And to drawe to an end in this point; who ſeeth not what a great deale more might be had, againſt parents for indulgence, children for riot, maſters for hardnes, ſervants for vnfaithfulnes, young men for idleneſſe, old men for covetouſneſſe, Tutors for careleſneſſe, Schollers for diſſolutenеſſe, Paſtors for coldneſſe and non-reſidence, people for contempt and prophaneſſe, many for pride and luxurie, all for vnthankfulneſſe; who in ſo great plenty haue ſtored vp ſo little, in ſuch continued peace, haue made ſo ſmal profit, vpon ſo good advantages, haue gained no more ground of our adverſaries. Alas (Beloued) with what *nayles* or *goades*, ſhall I faſten this doctrine to our conſciences? *plenty*, *peace*, meanes, wil all one day accuſe vs, for *looking backe with Lots wife*, when we ſhould haue haſtned forward; which was the fault of *Epheſus* (as the ſequele ſheweth) wherein

I will labour to prevent your wearinesse.

13 *Because thou hast left thy first loue,* ὁτι τὴν ἀγάπην σου τὴν πρώτην ἀφῆκας. The *Rhemists* giue it, *because thou hast left thy first Charity.* Some *critikes* put a difference, betwixt *dilection, loue,* and *Charity,* making *loue* more thē *dilection,* (as *Cicero* seemes to do) & *charitie* more thē loue. But this curiosity is here needlesse, especially to set loue & charity by the eares, which so wel agree in ἀγάπη the original. The time permits me not, to sift things narrowly. Not to trifle therfore on the word: *Loue* (according to *S. Augustine* (as *Lumbard* cites him in the 27 dist. of the 3. of the *Sentences*) *is the most right affectiō of the mind, by which God is loued for himselfe, & our neighbour, for and in God.* I includ not here that *incomprehensible loue,* which is in God, or rather God himselfe, *essentially, notionally,* and *personally,* considered (as the *schoolemen* haue ventured to speculate) but content my selfe with an *habite, infused* by God, *effused* in good works, *diffused* amongst our neighbours. Whose *efficient, end,* and *obiect,* is *God* himselfe; *subiect,* mans *heart: fruits, obedience, patience,* and the *not seeking* of *our owne*; *companions, sinceritie* and *constancie*; *opposites, distrust* of our *selues,* and a *hard conceipt* of our *brethren.* This *loue* is as orderly, as forward; and heedy, as hasty in her proceedings. For *things not to bee beloued, it loueth not*; *things of different worth, it loueth not alike*; *things of equall esteeme it esteemeth not partially*; (as *S. Augustine* wittily obserueth) but *aboue vs,* it findeth *God: in vs,* our *owne soules besides vs, our friends and enimies* to spend its

Polan syntag. lib. 9 cap. 10. Illiricus.

Vid Altenstaig in verbo charitas.

Diligens non diligendā; aut æque diligens quod minus vel amplius diligendum est; aut minus vel amplius quod æque diligendum est; cōtra ordinem charitatis diligit. Bonav. & Gabriel ibid. ex Augustino.

its strength vpon. Thus our *Angel* here of *Ephesus* began to do, and continued to doe, for ought I finde objected. For it followeth not, thou hast runne into ill courses, thou hast shaken of all goodnesse, thou beginnest to be hatefull and loathsome: neither read we absolutely, (as *Joachim*, *Lyra*, and the best interpreters obserue) thou hast lost thy charity; no (saith *Thomas*, *Ansbert*, and *Richardus*,) it was not the *habit* that was *extinguished*, but some *degrees slaked*, the fault was in the *manner of doing*, thou hast not *lost thy loue*; but τὴν ἀρχὴν (too true an allusion to the name) thou hast remitted, thou hast diminished, thou hast cooled not that thou *now hast*, but that *which thou hadst*, not thy *loue absolutely*, but *thy first loue*. Whether this happened, through the *instability* of *free will*, which headlong to ill, is drawne only to good, whereby as in violent motions, the progresse is slower then the beginning; or because *Gods grace* is *supernaturall*, & resteth in man as in a *strange subiect*, vnprepared & opposite, to it's sweet motions; or that the flesh with *Amalech*, sometimes gets ground, to force the soule in ieopardy, to lift vp the hands for helpe; or for that our course is a race, or dayly striving against the streame, where tripping, or failing in a stroake, doth quickly cast vs backe; or that our spirituall life in some sort is answerable to our carnal, ful of heat & humors in our first growth, which afterward in age are cooled & dried vp; I stand now not to discusse. What this *first loue* should here bee, and wherein it consisteth, some difference may be found among Interpreters.

In textum.

Aretius. Brightman. Vegas sect. 7. Perer. in Apoc. cap. 2. disp. 5.

In textum. *Arias Montanus* fetcheth it farre, as though it should signifie the loue *received in the first creation*; *Hugo* holds it a *defect* in *preaching*; *Arethas* a *neglect* of *alsmes deedes*. But what neede such scruples? Why might it not rather be a decaying in all the vertues, before mentioned; as *S. Ambrose*, and *Richardus*, with our latter writers, more iudiciously take it? The *first loue* therefore that every convert hath, is his *ardent affection at his first inlightning*, and tasting *of Gods holy spirit*; whereby the ioy for his freedome, from sin & Sathan, carieth all his faculties to adore the author of it. The markes whereof are, the *renouncing all things*, in comparison of it; the *enduring of* losses and *afflictions* to retaine it; the *reverencing of Gods word and ministers*, for increasing of it; a strugling against sin, the flesh, and world, that they may not hinder it; a *relieving* of *Christs needy members* for the expressing of it; a continuance in the powerfull meanes, of praying, preaching, harkening, meditating, conference with good company, for the continual renewing and preserving of it; not *quenching* the *motions* of the *holy spirit*, flying all occasions of *backsliding*, suspecting especially these fowre enemies, *spirituall pride* in the *best*, carnall *policie* in the *greatest*, *worldly prosperity*, in the *richest*, and *abuse* of *christian liberty* in the *gallantest*. In all which, or in most, or at least in some, our *angel* & Church (as it should seeme) had been here defective. They halted in their march, abated their edge, began to be weary of well doing, *and like as the children of Ephraim having their bowes bent, turned themselues backe*

Heb. 6. 4.

Mat. 13. Ioh 6. Coloss. 3. 1.

Luk 19. 6. 1. Thess. 1 9. 10

Heb. 10.

Psal 78 9.

in

in the day of battaile. Which our Saviour here taxing, for a ſin not to be ſuffered, it directs vs to this concluſion; which I propoſe in *S. Bernards* words,

In via vitæ, non progredi eſt regredi, In Purificat. B. Mariæ Serm. 2.

In a Chriſtian courſe, to be ſlacke, or at a ſtand; is a falling away, or a turning backe againe.

14 The *walke* of a Chriſtian ſhews it, which muſt be from *ſtrength* to *ſtrength*, Pſa. 84. 7. His path as the *morning light*, that *ſhineth more and more vnto the perfect day*, Prov. 4. 18. He runnes in the *Sauour* of his *Saviours ointment*, Cant. 1. 4. For as the *houſe* of *David* in the long warre betweene it & *Saul*, ever grew *ſtronger* and *ſtronger*, the *waters* in *Ezechiel*, *deeper* and *deeper*, the word to the humble gueſt in the *goſpell*, *ſit vp higher*: ſo in this *warfare* vnder our heavenly General, we muſt *alway fight*, in his *vineyard* alwaies *worke*, in the *race* he hath appointed vs, alwaies *run*, vntill we obtaine the *victory*, the *penny*, the *crowne*, which is laid vp for vs in the world to come. For the motion of a Chriſtian muſt not be like that of the *planets* in their *epicycles*; now *aſcending*, then *deſcending*, ſometimes *ſtationary*, anone *retrograde*; but rather as the *beaſts* mentioned by *Ezechiel*, who *paſſing forward returned not againe*, his charity is as the *fire* vpon the *Lords altar*, alwaies *kindled*, and never *extinguiſhed*, his grace not as a ſtanding puddle, that quickly putrifieth, but as the *fountaine* of *living water*, Iohn the fourth, that bubleth, and *ſpringeth* vp *to everlaſting life*. He revolts not with *Demas*, diſappointes not which *Meroz*, ſtands not ſtill with the *idlers in the Goſpell*, nor *follow-*

2. Sam. 3. 1. Ezech. 47. 3. 4. 5. Luk. 14. 10. 1. Tim. 1. 18. Mar. 20. 1. Cor. 9. 24. Cap. 1. 9. Levit 6. 12. Ver. 14. 2. Tim. 4. 10. Iudg. 5. 23. Mat. 20. 3.

eth

Psal.108. *eth a farre off with* timorous *Peter*: but thrusts himselfe forth with *David* in to every good action, *O God my heart is ready, my heart is ready. I will sing & giue praise,*
Psal.63.5. *with the best member that I haue. And as long as I liue will I magnify thee in this maner, and lift vp my hands in thy name.* For what great matter is it (saith *St Augustine*) *to begin well and not to hold on.* Like a *meteor*, to
De bono Perseu. c.1. giue a blaze, and suddenly to vanish without heat, or light; like a *Locust* (saith *Gregory*) *to flirt vp*, and pre-
Locustarum sal. tus Gregor. Moral. l.31.cap. 12. sently to *fall on the earth again. Saul* at his first entrāce
1.Sam. 10.7. behaued himselfe well. *Simon Magus beleeued, Herod*
Act.8.13. harkned, *Ahib fasted*, the *Pharisees* prayed; *Felix* trem-
Mar.6.20. bled, and [a] *Iulian* the *Apostata* in the beginning, made
1.King.21.27. a faire shew: But *minimè certè est bonus, qui melior esse*
Luk.18.10. *non vult*; *good he cannot be* (saith [b] *Bernard*) *that will not*
Act.24.25. *be better*; & *si dixeris sufficit, pertisti*; say but once thou
[a] Socrat.lib.3. c.1. art good enough, & S. [c] *Augustin* wil pronounce thee
[b] Epist.91. in a maner vndone. For faintnesse in this case, is fay-
[c] Lib. de Cantico Nouo. ling; loytring, leaving; standing, or staggering an absolute starting backe. *Ephesus* here but trips, and the spurre (you see) is presently in it side. *Thou hast left thy first loue.*]

15 In making vse of which doctrine, the time wil scarse permit mee to point at particulars. For how fitly would come here to bee taxed, *lukewarmnesse* in our *profession*, *dulnesse* in our *calling*, *deadnesse* in our *charitie*, *repining* in our *patience*, *remisnes* in our *discipline*; frō many of which *Ephesus* (as you haue heard) was free. What a gulfe (if comparison were made) would too plainely appeare, betweene the first onset

of

of our *heroicall reformers*, and the flagging ſeconding of them in theſe our daies: as alſo to encourage the true hearts, that ſtriue as yet amongſt vs, to *expreſſe their firſt loue*; what exhortation could bee earneſt enough? what commendation correſpondent? what thankes, and prayers to God ſufficient, for the continuance, and increaſing of his bleſſings vpon them? But I muſt not treſpaſſe ſo farre on your patience. I will but *lappe* therefore with *Gedeons ſouldiers* at the *riuer*, or *touch* the *hony*, as *Ionathan*, with the *tip* of my *rod*, and leaue the farther applying, to your priuate religious meditations. Iudg. 7. 1. Sam. 14.

16 Where firſt (If I liſted to bee contentious) the *Rhemiſts* note on theſe words of my text, might giue ſufficient occaſion. For *Epheſus* being here accuſed, to *haue left her firſt loue*; *By this* (ſay they) *is plainely refuted that, which ſome heretickes hold*; that *a man once in grace and charitie, can never fall from it*. Onely to cleere the place, and paſſe by purpoſely what otherwiſe might here be ſifted; I anſwere briefly. This note is a notable inſtance, of the ignorant, and perverſe dealing of theſe *gloſſers*, who either vnderſtand not vs, or the text, or their owne men, or elſe of purpoſe catch at any thing, to delude their ſimple proſelytes. For doe not their owne men diſtinguiſh, between the *habit* of *charitie*, and the *act*, the *cauſe*, and the *effect*, the *eſſence*, and the degrees, the *action*, and *the maner of performing*? And haue not our men made it plaine enough, that the *grace* wee affirme *cannot bee loſt*, is χαρις, not χαρισμα, Gods

working favour, not mans *inconstant worke*, depending not on *mans free wil*, but *Gods free election*, whose *decrees* are *vnalterable*, and *gifts* without *repentance*? But *Sathan* may be here *set against Sathan*; the *Iesuites* against the *Rhemists*. *Viegas* words are, *Non amisit charitatem, sed de charitatis fervore, nonnihil remisit*; the Angell fell not here from charitie, but was not so hot as before. It was not *privatio* (saith *Pererius*) but a kind of *Laodicean lukewarmenesse*. They performed not, *duly, dayly, often, earnestly*, to so *many*, *in so many things*, the good they were wont to doe: which they further confirme to be the exposition of *Arethas*, *Abbas Ioachim*, *Richardus à sancto Victore*, *Lyra*, *Pannonius*, *Hugo Cardinalis*, *Carthusian*; and that deduced manifestly from the very text. For *Ioue* the *Angel did*, but not as at the first; grace hee had, but not so working as at the beginning; worke hee did, but not with that alacritie and zeale hee was accustomed to doe. *Tzebi* was florishing, but faultering; *Ieshurun* was *fat*, but *lazy*.

In textum.

ibid.

Dan 8.9.
Deut.32.15.

17 A reproofe as necessarie for our times, as our times are farre from the first reformation. Whē the chiefe of the *fathers* and *ancient men*, that had *seen the first temple*, beheld how much the second was inferiour to it; howsoever some Iuniors *sang* & *shouted*, they *wept aloud* (saith the text) *Ezra* 3.12. More our good *fathers* would now lament, if they lived but to see vs their degenerat posterity. We thinks we should stand togither in this comparison, as the men of *Chica* in the *maps*, neare the *straights* of *Magellane*, by our tra-

travellers of *Europe*: they as the ſonnes of *Anack*, we as *graſhoppers*, ſo far frō attaining their forwardnes in religion, that divers account it their glory to be ſnarling at them. But ſuch *compariſons* would proue *odious* to be farther proſecuted. To ſay no more; If *Luther's* zeale, or *Calvine's* judicious painefulnes, could be found in ſome *mongrell temporizers*, that are ſo forward to cenſure them; I ſhould thinke among ſome profeſſors, our *firſt loue* were in ſome meaſure recouered. Fathers and brethren, is this a time to make a doubt, *whether the Pope be Antichriſt or no*, ſeeing his *hornes* and *markes* are ſo apparantly diſcouered? And muſt we now fall backe to be *catechized* by *Lumbard*, and *Aquinas*; as though our owne mens doctrine, ſo euidētly groūded on *ſcripture*, not refuſing the touch of *pure antiquity*, or any true *ſchoole-learning*, were not *concluſiue*, and *acute* inough, for our *abſtractiue capacities*? Our firſt loue to Gods word was a great deale more fervent; when ſo many burned in defiance of *Romiſh mixtures*. O that the conſideration hereof, would rowſe vp every one of vs in our ſeveral places, to remember, whence *we are fallen*, and to *doe our firſt works*! How happy would it be for *Miniſters*, to ſhew their *firſt loue* to the truth! for hearers, to make good *their firſt loue* to their *Miniſters*! for both, to ioine togither, in an holy emulation, to *profeſſe*, and *expreſſe*, the *firſt loue* of our zealous predeceſſors? And if ever the Lord marched before his church in a *piller* of *clowd* and *fire*, to guid them in the way, they are to walk; now he doth before vs (Beloved) to minde vs of Exod. 13.

our vngratefulnes, & to set vs in a course, to return *to our first loue*. What a blessing is it to haue, a *Royall king* so *able* & *resolute* to withstand *Popery*: a *clergy* so eminent: a *people* (for the most part) so forward, that maugrd *Achitophel's projects*, *Sanballet's* flops, some *wolues* among the pastors, some *foxes* among the *lambs*, the maine notwithstanding goes constantly forward for the pursuit, and recovery, of *this first loue*. Distractions (I confesse) may dismay, & discontents affright the godly, to make vs the more solicitous to *hold fast that we haue*; but cõparing our *helps*, with the *assaults*, and our case, with our neighbours, that dwell about vs, we shall finde cause to confesse with *David*: *Truely God* remaineth yet *loving to this our Israel*, and *hee hath not done so to any nation*. For to returne home to our selues of this place, doth not the late bounty of so many famous benefactors, so fresh in our memories, so obvious to our senses, put all good mẽ in comfort, that this *first loue*, in divers of our daies, is not altogither extinguished? I cannot expresse it sufficiently; *our Library built*, and *furnished*, our *Schooles mounting*, so *many Colleges* inlarged! what argu ments can bee more evident, that this *first loue* is revived in some, to stirre it vp in others, and to maintaine it in vs? At this present, *the Lord hath given the word*, *and* behold *the cõpany of preachers*! who, as that *angel* that came vp frõ *Gilgal* to *Bochim*, Iudges, 2. will for the most part (I make no doubt) be shortly amongst you (Beloved) to stirre and set you a *weeping* after your *first loue*. And to end with that which followes my text, *Often* to re-

Psal 73. 1. Ps. 147. 20.

By that Knight of immortall memorie Sr Thomas Bodley.

19 Doctors of Divinity Preceeders.

remember from whence we are fallen, and *repent*, and *doe* Ver. 5.
our first workes, is the path our Saviour here prescribeth to lead vs to our *first loue*. The meditation of his *sudden comming*, & the *indangering* of our *present happinesse*, are the motiues to hasten this *first loue*. To hate the *abominations* of *Poperie*, (as the *Ephesians* did Ver. 6.
here the *deedes* of the *Nicolaitans*) is an evidence of a soule prepared, for the entertaining and relishing this *first loue*. Hast thou a mind to the *tree of life*, which is in the *midst* of the *paradise of God*? O harken then to Ver. 7.
striue, and striue to *overcome!* for this is the price, that our *Saviour* here proposeth, to them that persevere to retaine their *first loue*. *O Lorde thou art acquainted with our backslidings, and seest the rubbes that are cast athwart vs! Draw vs therefore, wee beseech thee, that wee may follow thee; turne our brawnie hearts, and we shall bee converted; that acknowledging our many imperfections, and the necessitie of reproving them, wee may shake off all worldly encombrances to recover and imbrace our first loue; through thee the best beloved, our only Saviour & redeemer: to whom with the Father, and the holy Ghost, bee all honour, and glory, both now and for evermore. Amen.*

FINIS.

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